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and of Eusebius and other sources of Church History through which they have come to a realization of the truth of the claims of the Catholic Church. Again, private reading of the Bible, especially of St. Paul and of the texts referring to the Primacy of St. Peter, to the Office of the Holy Ghost and to the Real Presence, has brought the truth forcefully to many minds.

Finally, there might be mentioned among the causes of conversion the religious devotions in the Anglican Church. In many cases, also, calumny against the Church and the priesthood have had a reactionary effect. The Know-Nothing movement was regarded with contempt by many intelligent Protestants, and the fact that Protestants not infrequently argued their cause by attacking Catholicism while Catholics explained dogmas, and refuted slander but did not attack their opponents, has contributed to open the eyes of many fair-minded inquirers.

Miss Curtis' two books ought to recommend themselves to Catholics and non-Catholics alike, offering as they do much material for meditation and reflection. Certainly they will be most welcome and valuable to the clergy interested and concerned in the work of bringing stray sheep into the true fold.

A History of Indiana from its Exploration to 1850. By Logan Esarey, Ph. D. Indianapolis: L. K. Stewart Co., 1915. Pp. 515.

Few persons in Indiana are better equipped to write a history of Indiana than Dr. Logan Esarey, Instructor in Western History in Indiana University, and editor-in-chief of the *Indiana Magazine of History*. In this State, as in so many others of the Union, the materials for history are only now being gathered together. We can therefore appreciate the labors necessary to write a historical narrative like this, critically correct. In his work, Dr. Esarey has succeeded admirably well in spite of the fact that serious obstacles presented themselves at every turn. From the first page of the book to the last, the interest of the reader is sustained. The opening chapter, dealing with the activities of the French in Indiana, presents many revelations to the student of history. In his researches on this early period Dr. Esarey depended to a large extent upon facts drawn from the *Jesuit Relations*, and he has interpreted and marshalled his data in a convincing and scholarly manner. When we writes about Clark's conquest and Pierre Gibault's part in the winning of the West, he tells the story very succinctly, perhaps too much so. In justice to the patriot-priest, he should have given him most of the credit. John Law, in his Address on *Vincennes*, says, "Next

to Clark and Vigo, the United States are indebted more to Father Gibault for the accession of the States comprised in what was the original Northwest Territory than to any other man." The first place of honor is undoubtedly due to Father Gibault. It was more through his energy and influence than to any other man that the happy results of the conquest were accomplished. It is well known that the original aim of Clark's campaign contemplated no more than the capture of Kaskaskia. His instructions and commission from Patrick Henry, the Governor of Virginia, were to that effect. In the first place, the men and supplies furnished to George Rogers Clark by the State of Virginia were insufficient. His forces, too small to accomplish the task set before them, were still further reduced, on its way to Kaskaskia by desertions, so that the ultimate success of the expedition became questionable. It was due almost exclusively to Father Gibault that Kaskaskia was captured without the shedding of blood. This place was at that time the strongest and most populous of the Illinois settlements and possessed a strong and well-armed force for defense. The impoverished army was comparatively weak and unable to cope in the open field against the superior force of the Kaskaskians. When Clark's presence first became known to the inhabitants they determined to give him battle. Only after Father Gibault had learned Clark's purposes and intentions did the people permit him to enter. Clark's reply to Gibault was the key that opened the gate of Kaskaskia to him without opposition. The priest had been for more than ten years the pastor there, and was known and beloved by the people. This whole statement is in perfect accord with Clark's own story of the events that transpired in July, 1778.

The mission as far as Governor Henry of Virginia was concerned, was now accomplished; but Father Gibault urged Clark to press onward to capture Fort Sackville at Vincennes, and even furnished him with means and the guidance necessary for the expedition. Vincennes was the key to the possession of the whole Northwest. Clark hesitated, but Father Gibault promised to furnish the men. He supplied two companies of Illinois troops, all Catholics and members of his church. One company was under the command of McCay and the other was under the command of Charleville. It was Father Gibault who enlisted Francis Vigo, an Italian trader at St. Louis in the expedition. He was at that time a devout Catholic and a member of Father Gibault's flock. Vigo furnished some means for carrying the expedition into effect. The patriot-priest planned the entire route to Vincennes, for we must remember that Clark was a stranger in a strange land and needed guidance. When his soldiers arrived at their destination, they were famished with hunger and much fatigued by wading through the flooded

fields on the Wabash. Gibault had made provision for supplying all their bodily needs and even horses had been obtained for the men. He knew accurately the strength of the garrison and the scarcity of munitions at the fort, and advised Clark to act quickly. Three-fourths of the force which took part in the attack on Fort Sackville were Catholics and parishioners of Father Gibault. Thus it was that the patriot-priest and hero planned and accomplished the surrender of Sackville and secured for the United States the entire Northwest.

These details have been supplied because Gibault has not received due honor and appreciation for his work. Dr. Esarey ought to have stated that, without the influence and exertions of this noble priest, Clark's efforts would have been in vain.

Much attention is given by the author to the labors of Isaac McCoy, a Baptist preacher of Maria Creek church in Knox county. The historian, on the other hand, has not said a word about the work of Father Stephen Theodore Badin, proto-priest of America, who also labored among the Pottawattomies and Miamis, and was in fact at Carey Mission when it was abandoned by McCoy. The incident surrounding the murder of Chief Nonankoy by Topinabee, chief of the whole tribe of the Pottawattomies, as told by Father Badin in his memoirs, and the address delivered by him on that occasion, which prevented an internecine struggle that would have exterminated the whole tribe, are also matters worthy of record.

Aside from these omissions in Dr. Esarey's *History of Indiana*, the work bears the stamp of true scholarship. The scope of the book, embracing as it does the political, social and economic developments in the State, forbade a larger space to religious and educational history. The author's method of treatment is topical, and hence this book ought to form a convenient reference work for the student of American History.

Money and Transportation in Maryland, 1720-1765. By Clarence P. Gould, Ph. D. Baltimore: The Johns Hopkins Press, 1915. Pp. 176.

In reviewing the monetary history of Maryland, Professor Gould writes: "If in 1760 an agreement had been made calling for the payment of 'one pound' without further specification, the obligation might have been met by paying any one of no less than seven different pounds:—the pound in goods at their sterling cost in England, the pound in sterling exchange, the pound sterling, the pound proclamation money, the pound running money, the pound paper, and the pound of